

the name of the Father, 2nd, in the name of the Son? You are an intelligent people, and intelligence means common sense, and to your intelligence I appeal. Suppose I should ask my brother here, Brother take my pencil and Testament, write your name in the book of Matthew. Having done as I ordered, I then would say, and in Mark, would he not then also write his name in the book of Mark, provided he did what I told him to do? I would then continue, and in Luke, would he not find his name written in Matthew, and in Mark, and in Luke?

The best grammatical talent concludes that three actions are required in this commission. But says some one, how does that accord with your one baptism theory?

I have taken occasion in a few instances to reprove some of my brethren for denying that we administered three immersions. I freely admit that we do, but not in the sense of an ordinance. Many ordinances have repeated actions of the same kind. The principle of unity in plurality is a fixed axiom all through the universe of God, physically, legally, and spiritually. Man and wife are said to be one flesh, yet they remain two just as much as they did before marriage. In John 17th chapter we have recorded the high priestly prayer of Christ in behalf of his disciples. He prays "May they be one even as thou and I are one." Here we have recognized the same principle of unity in plurality. We might enlarge on this point, but we haven't time. Common sense will see the point.

We will now present a few thoughts on the significance of their ordinance when administered as commanded by our recognized authority—Jesus.

In the plan of redemption we have three distinctly operating characters. We are told by Christ that we cannot come unto him unless the Father draws (conceives) us. The Father then is the begetting cause. Again, we cannot come unto the Father, only "through me" (Christ.) The Father being the embodiment of justice, a mediatorial cause is needful, and such is the position or attitude of the Son. He is the mediatorial cause. The spirit as Paul teaches in Eph. 1st, is the earnest (seal) of our inheritance, hence, in the spirit we have the confirming cause. In these three distinctive official operations in the godhead we have also a recognition of the principle—unity in plurality. There is therefore a grand harmony, and symbol in the baptism as commanded by Christ, and to be administered by his authority, or in his name. Some years ago while preaching in Minnesota, I was taken to task by a Baptist minister, on this question. Among other objections to trine immersion raised by the Rev. gentleman, was this, "trine immersion was hardly worth noticing. It is so unpopular. Only a few ignorant Dutch, Dunkards practice it." Such indeed is the conclusion of many people, but it is a great mistake. We feel perfectly safe in saying that nine-tenths of Christianity believe in and practice the triune act. The Greek church, existing organically in an unbroken chain from the apostles to the present, and numbering about eighty-five millions of souls at present, always have and do yet, practice trine immersion. Roman Catholics, also numbering many millions, though they sprinkle, yet recognize and practice the triune act.

Among Protestant churches in Christendom the triune act predominates. In fact, before the days of Eumonius, about A. D. 350, the one act in baptism was unknown. Effusion antedates single immersion about one hundred years.

Our subject is not exhausted, but we must close. May we all be so happy as to meet in that better land where faith will be rewarded by sight, and we shall be permitted to see the King in all his beauty even face to face.

Let us be Steadfast.

We are aware that the world is full of new things, new tools to work with, both shortening and lightening labor. Science is every day making fresh discoveries and art new contributions to comfort and beauty. Travel has found more commodious carriage, and thought swifter routes. The spirit of progress pulls down, the spirit of improvement builds up. But there are some things which

do not change, never grow old, and will never perish. Moral and spiritual truth in its commands and consequences, is the same yesterday, today and forever. Systems, both of religion and philosophy, have had their day and are gone, while truth stands firm as the everlasting hills. Man's apprehensions of it may differ in different ages, but his relations to it and to the God of truth are unalterable. The way of death was as natural, as easy, and as destructive to Cain, to Saul, and to Judas, as it is to those who follow the bent of their own inclinations now. The way of life cuts truly across our natural bent, demands as much separation and sacrifice now as it did of Abraham of old. As to every one adopted into the family of God, his life as a child of God, must be a new life. His aim is altered, not this world, but a better country, even a heavenly. His law is God's command. Get thee out of thy country and from thy kindred and from thy father's house. His principle was obedience. Abraham went. Gen. 12: 1.

The path of faith, obedience and sacrifice which Abraham trod is the same slow and toilsome road which you and I must travel, and it may seem hard to our selfish and indolent natures. There is no short cut to heaven, no celestial railroad which will carry us there on faster or easier terms. We must comply with the terms of the gospel. The Savior left his commandments and ordinances on record for us, and said, "If ye know these things, happy are ye if ye do them."

But is it not easier to lead a godly life now than formerly, with all our helps, associates and societies? There are some who say it is. (I know some do not baptize, only with a little water. Some do not wash feet as the Savior commanded, in order to make it easier and more convenient to serve the Lord.) But I know of but one thing that is easy, and that is drifting. The tide in our river runs very swiftly. It needs hard rowing to go up stream against the tide, or to cross the stream to the opposite shore. If we get into the life-boat and get out into the stream and rest on our oars, sit down and fold our hands as some Christian professors do, the tide of itself will float us down by God's warehouse, filled with food for the soul, down past the wharf of heaven, down to the engulfing ocean. It is perilous, to be sure, but it is easy. Not making exertion to stem the current will be final destruction, to be sure, but it will be easy to go. In truth, nothing worth doing or worth having is easily gained. An education must be studied for, a fortune must be served and toiled for. To rise to any honorable station by honorable ways requires self-restraint, thoughtfulness and exertion. To live at all this earthly life, struggle and effort are necessary. Can anything less be necessary in the Christian life? This new life of God in our souls is something more than our being for a time, the subject of a revival. It is something more than a social, sympathetic, joint movement in which we find it pleasant to unite with companions and friends, something more than being floated into the church on a wave of religious fervor. It is well indeed to have all these if we can, but all these are not the whole of it by any means. The new life is to be proved, established, and wrought out, like every other great and good work in the paths of faith, obedience and sacrifice. Both the Old and the New Testaments seem to make faith the vital element in our spiritual renewal and if this is so, we may well ask what it is. Faith is a feeling that God is a personal God and our God. It is realizing his presence and striving to know and do his will. The apostle Paul calls it the evidence of things not seen, or in other words, it is a practical perception of the unseen world, in whose light we find that this world is not sufficient for our happiness, rather that we must look beyond it, and seek our good and our happiness from God and God alone. To have faith in God is to put our whole trust and confidence in him and to give ourselves to him entirely, and not only for once in a while, but always, so that a constant reference to him and intercourse with him shall be like a golden chain running through every plan and act and hope of our life, giving it both consistency and harmony. In reading the Bible we find everything promised to faith, everything depending upon

faith. "Believe and thou shalt be saved." "The just shall live by faith." "All things are possible to him that believeth." Blessed is the man that trusteth in him." On the other hand, we read in God's word and find everything promised to obedience. To the ancient people of God, Moses declared, "A blessing if you obey the commandments of the Lord your God, a cursing if you obey not." Deut. 11: 27, 28. "What man is he that desireth life?" asks the Psalmist. "Keep thy tongue from evil and thy lips from speaking guile." "Depart from evil and do good." He became the author of salvation unto all them that obey him. "If thou wilt enter into life keep the commandments." Was not Abraham justified by works when he offered Isaac his son upon the altar. Believing and doing must go hand in hand. Every act of faith has obedience in it and in proportion as we believe we shall obey. Every act of obedience is a witness of our faith and both imply a surrender of ourselves to God in all things. James and John immediately left the ship and their father. Simon and Andrew straightway left their nets and followed him. And Zaccheus said "Behold Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold." This discipline of sacrifice and separation is no light discipline. It is not easy to give up those things which once formed our chief concern and enjoyment. It is not easy to forsake old scenes and associates. It is not easy to conform our rebellious and restless will to God's will and ways. It is not easy to let go cherished prejudices, nor is it easy to be humble, or meek, or long-suffering, or forgiving. All these things cross our selfish, indolent, proud, comfort-loving nature. Christ indeed makes us new creatures when we come to him, but habits of mind in which we have long lived are not changed in a moment. Our direction is different, our principles new, and we must needs experience some difficulty at first in finding our way and fitting ourselves to walk therein. There are crosses to be taken up, self-denials to be undergone, battles to be fought, censures, slights and inconveniences without number to be met with. It demands of us a steadfast, daily living out of the spirit of Christ in a world pleading with us to engage in its amusements, to sanction its customs, to excuse its perils, and to tolerate its misdoings.

Living to God, in humble dependence upon him, in the midst of enough and to spare, in love surrounded by sects, prejudices, and much to offend, in peace, in spite of the strife of parties and the discord of unsympathetic natures, in purity, equally removed from austerity and levity, have we that constant and consistent habit of trust, that constant and consistent habit of doing our duty in all things which will make all this possible for us? These are the paths established, the good way in which if we walk, we will find rest to our souls.

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A Dead Church.

How did it come to die? There are churches which have been dead so long that no man living can tell when they ceased to breathe, or why. It may have died from too much respectability, or too little; from starvation, or over-indulgence; but this may be laid down as a general axiom—that no one dies of overwork. There are dead churches in every denomination, God help them! They are churches with too little soul to animate their body; they are monuments of luxurious selfishness, hollow formality, and vain pretence. They may have fat pew rents, pulpit gongs, an automatic choir of larks and nightingales, and a well-oiled sexton; but mechanical mummery cannot take the place of life. There are churches which not even the trump of Gabriel could rouse from the grip of death. For them there is no resurrection. It is chiseled on a tablet over the door when they were founded, but not when they died.—Christian Register.

The man who has learned how to put himself to work and keep himself at it has reached a condition of mastery that promises him success in almost any situation. He has then a possession infinitely better than the gift of genius.—United Presbyterian.